

MINUTES
OF THE
SYNOD ^{OF} SOUTH CAROLINA,
AT ITS
ANNUAL SESSIONS

AT
ANDERSON, S. C.,

October 24th, 25th, 26th and 27th, 1883.

S.C.
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1883

PUBLISHED BY ORDER OF SYNOD.

SPARTANBURG, S. C.
T. J. Trimmier, Printer, Bookseller & Stationer.
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MINUTES

Of the Synod of South Carolina at its Sessions at

ANDERSON, 1883.

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Wednesday, Oct. 24, 1883,

7:30, p. m.

The Synod of South Carolina met according to adjournment, and was opened with a sermon by the Moderator, Rev. J. S. Cozby, from 1. Tim., V., 17: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." At the conclusion of public worship the Synod was called to order and constituted with prayer.

The following members were

Present.

BETHEL PRESBYTERY.

Ministers—J. L. Wilson, (2;)* L. R. McCormick, J. C. McMullen, J. S. White, W. G. White, T. R. English, L. H. Robinson, D. E. Jordan, R. A. Webb, M. R. Kirkpatrick, J. R. McAlpine.—11.

Elders—J. L. Adams, Bethel Church; J. T. Moore, (2,) Bethesda; Charles Douglass, Catholic; A. B. Douglass, Concord; R. S. Wilson, (2,) Fort Hill; A. H. White, Rock Hill.—6.

CHARLESTON PRESBYTERY.

Ministers—J. L. Girardeau, J. D. A. Brown, John R. Dow, J. B. Mack, T. P. Hay, J. L. Stevens, (4;) R. A. Mickle, R. A. Lapsley, Luther McKinnon, (2.)—9.

Elders—John Conant, Beaufort; W. J. Duffie, 1st Church, Columbia; W. G. Vardell, Summerville.—3.

ENOREE PRESBYTERY.

Ministers—R. H. Reid, A. A. James, T. H. Law, W. P. Jacobs, R. H. Nall, (2;) J. Y. Fair, D. A. Todd, J. H. Colton, (3.)—8.

Elders—David Stoddard, Fairview; S. D. Glenn, Friendship; J. D. Anderson, Laurens C. H.; W. A. Harrison, Nazareth; Thomas Stenhouse, Piedmont; J. H. Evins, (2,) Spartanburg; J. F. Dorroh, Washington St.—7,

HARMONY PRESBYTERY.

Ministers—Jas. McDowell, (2), N. W. Edmunds, J. S. Cozby, W. J. McKay, J. G. Law, J. L. McLin. —6.

Elders.—J. T. Hay, Camden; R. C. McFadden, Concord; W. E. James, Darlington.—3.

* The figures indicate the day of enrollment of those members not enrolled at the opening.

SOUTH CAROLINA PRESBYTERY.

Ministers.—Wm. McWhorter, J. O. Lindsay, W. F. Pearson, J. R. Riley, J. L. Martin, D. E. Frierson, R. A. Fair, T. C. Ligon, R. C. Ligon, S. L. Morris, E. P. Davis, J. P. Marion.—12.

Elders.—W. A. Templeton, Abbeville; J. W. Norris, (2,) Anderson; Silas Johnstone, Aveleigh; W. W. Knight, (2,) Carmel; T. W. Folger, Central; E. White, Good Hope; J. T. Hodges, (3,) Greenville; A. P. Boozer, Greenwood; S. F. Gilbert, Lebanon; J. A. Boggs, Liberty; E. C. Frierson, Little Mountain; L. W. Gentry, Midway; G. B. Boozer, Mt. Bethel; T. R. Simpson, Mt. Zion; J. C. McCarley, Nazareth; C. Randall, Pendleton; L. H. Vernor, (2,) Bethel; J. J. McLees, Roberts; T. T. Cunningham, (2,) Rocky River; H. D. Boozer, Smyrna; J. W. Todd, (2,) Seneca; M. A. Thompson, Varennes; E. R. Doyle, Westminster; T. F. Anderson, (2,) Williamston.—24.

Absent.

BETHEL PRESBYTERY.

Ministers.—J. H. Saye (excused,) L. W. Curtis, D. Harrison (excused,) Jas. Douglass, W. W. Ratchford, J. W. Queery, J. W. Spratt, W. W. Mills, R. F. Taylor, H. B. Pratt (excused,) W. T. Matthews, J. H. Thornwell, J. G. Hall, C. R. Hemphill.—14.

Churches not represented.—Aimwell, Allison Creek, Beersheba, Bethshiloh, Bullock's Creek, Carmel Hill, Cedar Shoal, Clover, Douglass, Ebenezer, Fishing Creek, Harmony, Hopewell, Horeb, Lancasterville, Lebanon, Longtown, Mispah, Mt. Olivet, Mt. Pleasant, Olivet, Pleasant Grove, Purity, Ramah, Salem, Scion, Shiloh, Six Mile Creek, Smyrna, Tirzah, Waxhaw, Yorkville, Zion.—33.

CHARLESTON PRESBYTERY.

Ministers.—T. H. Legare, C. S. Vedder, G. R. Brackett, J. B. Dunwoody, W. F. Junkin, F. Jacobs, S. H. Hay, W. T. Thompson, S. I. Woodbridge, T. B. Craig.—10.

Churches not represented.—Aiken, Allendale, Barnwell, Beech Island, First Church Charleston, Second Church Charleston, Ebenezer, Edisto, Harmony, James Island, John's Island and Wadmalaw, Mt. Pleasant, New Wappetaw, Orangeburg, Langley, Port Royal, Stoney Creek, Walterboro, Westminster, Wilton.—20.

ENOREE PRESBYTERY.

Ministers.—C. B. Stewart, Z. L. Holmes, J. S. Bailey, B. G. Clifford, C. L. Stewart.—5.

Churches not represented.—Antioch, Bethany, Cane Creek, Clinton, Duncan's Creek, Enoree, Fair Forest, Glenn Springs, Grindall Shoals, Liberty Springs, Lickville, Limestone, Lisbon, Little River, Mt. Calvary, Mt. Tabor, (G,) Mt. Tabor, (U,) Mt. Vernon, New Harmony, North Pacolet, Old Fields, Rocky Springs, Salem, Shady Grove, Unionville, Woodruffs.—26.

HARMONY PRESBYTERY.

Ministers.—W. M. Reid, J. Leighton Wilson, J. G. Richards, H. M. Brearley, W. A. Gregg (excused,) D. McDuffie, J. L. Bartlett, J. E. Dunlop, H. C. DuBose, Robt. Bradlev, C. E. Chichester, D. S. McAllister, W. C. Smith, H. G. Gilland, R. D. Perry, E. G. Smith, H. B. Garriss, W. B. Corbett, A. M. Sale.—19.

Churches not represented.—Beaver Creek, Bennettsville, Bethel, Beulah, Bishopville, Brewington, Carolina, Centre Point, Cheraw, Elon, Fair Hope, Florence, Great Pee Dee, Hephzibah, Hopewell, Indiantown, Kentyre, Kingston, Liberty Hill, Little Pee Dee, Lynchburg, Manning, Marion, Mayesville, Midway, Mt. Zion, New Harmony, Pine Tree, Pisgah, Red Bluff, Reedy Creek, Salem, Summerton, Sumter, Tirzah, Turkey Creek, Union, Wedgefield, Williamsburg.—39.

SOUTH CAROLINA PRESBYTERY.

Ministers.—J. B. Adger (excused,) E. F. Hyde (excused,) H. McLees, H. Strong (excused,) H. C. Fennel, W. G. Neville (excused,) F. P. Mullally.—7.

Churches not represented.—Belton, Bethel, Bethia, Cokesbury, Ebenezer, Edgefield, Gilder's Creek, Honea Path, Hopewell, Mt. Pleasant, Ninety Six, Pickens C. H., Pickens, Providence, Richland, Rock, Upper Long Cane, Walhalla, Willington.—19.

The Rev. Dr. J. B. Mack was unanimously elected Moderator, and Elder W. A. Templeton, Assistant Clerk.

The Rev. Dr. J. N. Craig, Synod of Memphis, being present, was invited to sit as a Corresponding Member.

On motion of Rev. Dr. Frierson, Synod

Resolved To hold a meeting to-morrow evening in the interests of Home Missions, when Dr. Craig, the Assembly's Secretary of Home Missions, be invited to address the Synod.

It was also

Resolved, That the morning sessions of Synod be from 9½ a. m., to 2 p. m.

On motion Synod then adjourned with prayer by the Moderator.

THURSDAY, Oct. 25, 9½ a. m.

The Synod was opened with singing, and prayer by Rev. Dr. Lindsay.

The minutes of last night's session were read and approved.

The Stated Clerk of Charleston Presbytery reported that the Rev. Luther McKinnon had, last evening, been received into that body. He was accordingly enrolled as a member of the Synod.

The following additional members appeared, rendered satisfactory reasons for tardiness and were enrolled:

Bethel Presbytery—Rev. J. L. Wilson, and elders R. S. Wilson, Fort Mill Church, and J. T. Moore, Bethesda Church.

Enoree Presbytery—Rev. R. H. Nall, and Elder J. H. Evins, Spartanburg Church.

Harmony Presbytery—Rev. Jas. McDowell.

South Carolina Presbytery—Elders T. T. Cunningham, Rocky River Church; J. W. Norris, Anderson; L. H. Vernor, Retreat; J. W. Todd, Seneca; W. W. Knight, Carmel, and T. F. Anderson, Williamston.

The Moderator announced the following

Standing Committees:

Devotional Exercises—Minister D. E. Frierson, and Elder J. W. Norris.

Bills and Overtures—Ministers J. S. Cozby, R. H. Reid, J. S. White, Elders A. P. Boozer, Jno. Conant.

Judicial Business—Ministers D. E. Jordan, S. L. Morris, J. D. A. Brown, and Elders Silas Johnstone, J. T. Hay.

Foreign Missions—Ministers J. L. Martin, N. W. Edmunds, R. C. Ligon, and Elders E. R. Doyle, S. D. Glenn.

Home Missions—Ministers W. P. Jacobs, R. A. Webb, J. R. Dow, and Elders W. G. Vardell, W. A. Harrison.

Education—Ministers R. A. Mickle, J. Y. Fair, L. R. McCormick, and Elders S. F. Gibert, T. W. Folger.

Publication—Ministers J. R. Riley, W. J. McKay, W. F. Pearson, and Elders H. D. Boozer, M. A. Thompson.

Narrative—Ministers A. A. James, J. L. McLin, E. P. Davis, and Elders D. Stoddard, L. W. Gentry.

Theological Seminary—Ministers J. G. Law, J. C. McMullen, J. P. Marion, and Elders A. H. White, Thos. Stenhouse.

Finance—Elders W. J. Duffie, J. F. Dorroh, W. E. James.

Minutes of Assembly—Ministers J. O. Lindsay, T. P. Hay, M. R. Kirkpatrick, and Elders J. D. Anderson, E. C. Frierson.

Leave of Absence—Ministers Jas. McDowell, W. G. White, D. A. Todd, and Elders T. R. Simpson, W. G. Vardell.

Presbyterial Records—

Bethel---Minister T. C. Ligon, and Elder R. C. McFaddin.

Charleston---Minister T. R. English, and Elder Chas. Douglass.

Enoree---Minister L. H. Robinson, and Elder J. A. Boggs.

Harmony---Minister R. A. Lapsley, and Elder J. J. McLees.

South Carolina---Minister J. R. McAlpine, and Elder A. B. Douglass.

A memorial from Rev. H. C. DuBose, upon the subject of Family Worship, was presented, and on motion was referred to the Committee on Bills and Overtures.

A communication from Rev. J. H. Saye was read. So much of it as relates to his absence from Synod was referred to the Committee on Leave of Absence. And, on motion, a Committee was appointed to address a letter to this venerable brother in the name of the Synod. The Moderator appointed Rev. Dr. Girardeau this Committee. Another portion of this communication, relating to Dr. Howe's History of the Presbyte-

rian Church in South Carolina, was referred to the Committee on Bills and Overtures.

Rev. T. P. Bell, of the Baptist Church, was on motion of Dr. Frierson, invited to sit as a visiting brother.

Rev. Dr. Girardeau of the Select Committee on Synodical Evangelization, appointed last year, presented a report, which was read and docketed for future consideration.

The Narratives of Charleston, Enoree, and South Carolina Presbyteries were read, and also the following

Statistical Reports.

CHARLESTON PRESBYTERY reports to the Synod of South Carolina, that it consists of 17 ministers and 23 churches, and has under its care 2 licentiates and 4 candidates. It has one Evangelist laboring in the field, and almost all its congregations are supplied with the stated means of grace. It has, since the last meeting of Synod, organized the Presbyterian Church of Beaufort, and changed the name of United Zion and Central Presbyterian Church to that of Westminster. It has received Rev. R. A. Lapsley from the Presbytery of Memphis, and given him leave to fill the pulpit of Ebenezer Church. It has dismissed Rev. T. B. Craig to Enoree Presbytery, and Rev. J. E. Fogartee to the Presbytery of Mecklenburg, N. C. It has dissolved the pastoral relation existing between Rev. J. D. A. Brown and Orangeburg Church. It has received under its care candidate W. C. Fleming, from the Presbytery of Western Texas. It has received as candidates for the ministry Messrs. G. W. Thompson, Edwin Muller and John G. Wenzemberrger. It has licensed Thorton C. Whaling, Wm. C. Fleming, H. B. Zernow and Ruling Elder W. G. Vardell. It has transferred Licentiate H. B. Zernow to the care of Transylvania Presbytery, Ky., Licentiate T. C. Whaling to the care of Harmony Presbytery, and Candidate G. W. Thompson to the care of the Presbytery of Nashville. It has given leave to Rev. A. M. Sale of Harmony Presbytery, and Rev. Wm. Howell Taylor, of Brooklyn Presbytery, N. Y., to labor in our bounds. It has received Rev. Luther McKinnon from the Presbytery of Concord, N. C., and is now taking steps to have him installed as pastor of the First Presbyterian Church, Columbia. Rev. Geo. Howe, D. D., in his 81st year, has departed this life.

JOHN R. DOW, Stated Clerk.

ENOREE PRESBYTERY reports to the Synod of South Carolina that it consists of 13 ministers, and 33 churches, and has under its care one licentiate and four candidates. It has received Rev. D. A. Todd from the Presbytery of Chickasaw, and Rev. J. H. Colton, from the Presbytery of Concord. It has organized a church at Glenn Springs, and appointed commissions to organize three other churches if the way be clear. It has received Mr. S. P. Fulton under its care as a candidate for the gospel ministry.

W. P. JACOBS, Stated Clerk.

SOUTH CAROLINA PRESBYTERY respectfully reports to the Synod of South Carolina, that it is composed of nineteen ministers and forty-three churches, and has under its care two licentiates and two candidates for the gospel ministry. During the past year it has lost by death Rev. T. E. Davis and Rev. J. F. Gibert, and has dismissed, at his own request, Candidate H. D. Lindsay to the care of the Presbytery of Des Moines, Iowa. It installed Rev. A. P. Nicholson as pastor of Carmel, New Pickens, and Mt. Pleasant Churches, and three months afterward dissolved the pastoral relation and dismissed him to the Presbytery of Mecklenburg, N. C. The pas-

toral relation between Rev. T. C. Ligon and the churches of Smyrna and Gilder's Creek has been dissolved, and calls from the churches of Roberts and Nazareth placed in his hands. It has organized a church at Greenwood and one at Liberty, and the call of the Greenwood Church was placed in the hands of Rev. J. P. Marion. A commission has been appointed to organize a church at Pelzer. It has changed the name of New Pickens church to Pickens, and licensed candidate T. F. Boozer to preach the gospel.

S. L. MORRIS, Stated Clerk.

BETHEL PRESBYTERY * reports to the Synod of South Carolina for the year ending October 1, 1882, that it consisted of 24 ministers and 38 churches and had under its care one licentiate and 2 candidates. During this ecclesiastical year it dissolved the pastoral relations between Ebenezer and Rock Hill Churches and Rev. R. E. Cooper, whom it dismissed to Dallas Presbytery, Synod of Texas; between Fort Mill church and Rev. F. L. Leeper, whom it dismissed to Mecklenburg Presbytery, Synod of North Carolina; between Waxhaw and Tirzah Churches and Rev. J. L. Williamson, whom it dismissed to Orange Presbytery, Synod of North Carolina, and between Aimwell and Horeb churches and Rev. S. L. Wilson, whom it dismissed to the same Presbytery. It ordained Licentiates W. T. Matthews and L. H. Robinson, and installed the former pastor of Olivet and Zion Churches, and the latter, pastor of Catholic and Pleasant Grove Churches. It also received Licentiate R. A. Webb from the Presbytery of Nashville, and ordained and installed him pastor of Bethel Church, having first dissolved the pastoral relation between Rev. S. L. Watson and that church. It received the Rev. J. P. Marion from the First Presbytery of the Associate Reformed Church, and dismissed him to the Presbytery of South Carolina. It licensed Mr. J. P. Miller as a probationer for the gospel ministry, and organized two new churches.

It would further report to the Synod for the year ending October 1, 1883, that it consists of 25 ministers and 39 churches, and has under its care one licentiate and four candidates. It has received from the Presbytery of Concord, Synod of North Carolina, Rev. J. H. Thornwell and Rev. D. E. Jordan, and installed the former pastor of Ebenezer and Fort Mill Churches, and the latter pastor of Scion Church; and Rev. M. R. Kirkpatrick, from the Presbytery of Mecklenburg, and installed him pastor of Clover Church. It has dissolved the pastoral relation between Rev. G. A. Trenholm and Purity Church, and dismissed him to the Presbytery of Nashville. It has received Rev. C. R. Hemphill from the Presbytery of Nashville; and Licentiate J. R. McAlapine from the Presbytery of South Alabama, and has ordained and installed him pastor of Aimwell and Longtown Churches. It has also installed Rev. W. W. Ratchford pastor of Harmony and Mt. Pleasant Churches; Rev. H. B. Pratt, pastor of Lancasterville Church; and Rev. W. G. White, pastor of Tirzah Church. Rev. S. L. Watson has departed this life, and Rev. J. H. Douglas has been dismissed to the First Presbytery of the Associate Reformed Church. It has organized one new church during the year.

D. HARRISON, Stated Clerk.

HARMONY PRESBYTERY reports to the Synod of South Carolina, that it is composed of 24 ministers and 43 churches, and has under its care two licentiates and eight candidates. Rev. H. B. Garriss has been installed pastor of Lynchburg, Fairhope and Beulah Churches. Rev. W. B. Corbett has been received from the Presbytery of Mecklenburg. The pastoral relation between Rev. W. C. Smith and Elon Church, and that between Rev. A. M. Sale and the Camden Church have been dissolved. Rev. A. M. Sale has been dismissed to the Charleston Presbytery. One new church has been organized, under the name of Summerton.

W. A. GREGG, Stated Clerk.

*The reports of Bethel and Harmony Presbyteries were presented subsequently during the meeting, but are recorded here.

No reports being presented from Bethel and Harmony Presbyteries, on motion, the following paper was adopted:

Whereas, the Stated Clerks of Bethel and Harmony Presbyteries have, on several occasions, failed to forward to the Synod punctually their Presbyterial Records, Narratives and Statistical Reports.

Wherefore,

Resolved, That the attention of these Presbyteries be called to this matter.

On motion select committees were appointed to bring in minutes concerning the brethren who have died since the last meeting. The Moderator appointed the following:

Rev. S. L. Watson—Rev. R. A. Webb, and Elder J. L. Adams.

Rev. George Howe—Rev. J. L. Girardeau, and Elder W. J. Duffie.

Rev. J. F. Gibert—Rev. J. L. Martin, and Elder G. B. Boozer.

Rev. T. E. Davis—Rev. Wm. McWhorter, and Elder C. Randall.

Reports from the Presbyteries on the matter of Home Missions being called for, only Charleston Presbytery reported.

A motion was made to rescind the order of Synod, (adopted in 1881) requiring these reports, but the motion was lost. Whereupon it was

Resolved, That the special attention of the Presbyteries be called to this matter.

Rev. J. W. Walling, M. E. Ch., South, was on motion invited to sit as a visiting brother.

Synod then took up the second special order and held a Conference upon the state of religion in our bounds and the work of the Presbyteries.

The Narrative and Statistical Report of Bethel Presbytery were presented during the Conference.

After a long and interesting Conference, the hour for recess came and the Synod receded from business to meet again at 7½ o'clock this evening.

7½ p. m.

The Synod reassembled, and after devotional exercises conducted by Rev. Dr. Craig, he was heard at length upon the subject of Home Missions. At the conclusion of his address a collection was taken up for Home Missions amounting to \$43.15.

Rev. J. L. Martin presented a report in behalf of the Committee on Foreign Missions, which was adopted as follows:

That a Conference on Foreign Missions be held Friday evening at 7½ o'clock; that Rev. D. E. Jordan preside; that speeches on this subject be delivered by the following brethren, viz: Revs. J. G. Law, J. B. Mack, D. D., J. O. Lindsay, D. D., R. H. Nall, J. Lowrie Wilson, and Jno. L. Girardeau, D. D. That a collection be taken up for this cause.

Rev. R. A. Lapsley presented a resolution, which on motion was referred to the Committee on Home Missions.

The report of the Committee on Synodical Evangelization was taken from the docket. Pending its consideration, on motion Synod adjourned until to-morrow. Prayer by Rev. R. H. Nall.

FRIDAY, Oct. 26, 9½ a. m.

Synod was opened with singing and prayer by Prof. J. D. Anderson.

The minutes of yesterday were read and approved.

Elder J. T. Hodges, Greenville Church, South Carolina Presbytery, appeared, gave satisfactory reasons for tardiness and was enrolled.

Excuses for absence from this meeting were presented by Rev. J. B. Adger, D. D., and Rev. W. A. Gregg. Referred to the Committee on Leave of Absence.

The Narrative and Statistical Report of Harmony Presbytery were read.

Rev. W. P. Jacobs reported in behalf of the Committee of Home Missions; the report was adopted and is as follows:

The Committee on Home Missions would respectfully report that it is with profound thanksgiving we record the very great attention that has been given by Synod, at this meeting, to this vital matter. Is it not unprecedented that a whole day has been thus occupied? Our Synod seems aroused as never before to lift from its side the evangelistic arm of church service, and to do telling work with it for the Master.

I. Every Presbytery in our bounds has, during the past year, been more or less faithful in its home missionary efforts. Every Presbytery reports that it either has an Evangelist in the field, or is making arrangements to that effect. In Bethel Presbytery, efforts that will very probably succeed are being made to put an Evangelist into the field. In Charleston Presby-

tery, for six years past, an Evangelist has been at work, organizing groups of churches, and turning them over to settled pastors as soon as they were in condition for it. Recently another Evangelist has been appointed and is to occupy a definite field of labor. In Enoree Presbytery an Evangelist has been elected. Several of the ministers of this Presbytery have been engaged in missionary labor and have been successful in opening eight or ten chapels, some of which are about to be regularly organized as churches. Quarterly or semi-annual gatherings are held of the ministers and church officers in the several counties, which enlist sympathy in the work and collect information for the Presbytery. In Harmony Presbytery vigorous efforts are being made to put an Evangelist in the field, and the settled pastors are also doing missionary labor. In South Carolina Presbytery a successful mission has been established in Edgefield County, and the Presbytery is moving for the occupation of other unoccupied territory. Thus a survey of the field is hopeful and encouraging.

As to the work to be done, the door before us is thrown wide open. If we had the men and the means, there are no less than fifty points in the bounds of the Synod that might be occupied with some prospect of the establishment of churches at an early day. If we do not enter in and occupy, others will. In view of these facts we would recommend:

1st. That the zeal of the Presbyteries be commended, and that they be urged to increase more and more their efforts in this direction.

2nd. That the Presbyteries specially concerned, be urged speedily to plant Presbyterianism in those counties or large sections of counties in their territory in which Presbyterianism is unknown.

3rd. That our settled Pastors be encouraged to individual missionary labors, in looking up destitute localities around them, and themselves doing missionary labor as far as time and opportunities allow.

4th. That the Pastors and Elders in the several counties be encouraged to meet for prayer and conference on the spiritual destitutions about them, conveying intelligence of the same to their respective Presbyteries.

II. As to the financial feature of the work we submit the following table of contributions taken from the Assembly's Minutes.

	<i>Chs.</i>	<i>Mems.</i>	<i>Sustentation.</i>	<i>Evangelistic.</i>	<i>Invalid</i>	<i>Tusc.</i>
1. Bethel,	39	3,726	\$448	285	155	
2. Charleston,	23	1,553	729	654	148	76
3. Enoree,	32	2,052	95	87	88	17
4. Harmony,	41	2,823	360	222	217	76
5. S. Carolina,	41	2,363	460	402	114	59
Total.	176	12,517	\$2,092	\$1,650	\$722	\$228

We leave this table to speak for itself, recommending that the Synod urge the Presbyteries to still greater efforts. We know that the above statement is not correct as an exhibit of the work of our Presbyteries, and would urge that the Presbyteries make the report required by the Synod.

III. To your Committee was likewise referred a resolution, which we recommend to be adopted as follows:

Resolved, That this Synod has listened with great pleasure to the interesting address of Dr. Craig on the subject of Home Missions, that we express our cordial sympathy with that great work which he has presented to us, but this Synod does not feel called upon to interfere with Presbyterial liberty in the methods of conducting this work.

Rev. Dr. Lindsay presented the following report, which was adopted:

The Committee on the Minutes of the Assembly, report: That the only thing requiring the attention of this body, is the action on page 49 to this effect, "That the Synods be advised and instructed to organize the colored ministers and churches under their care into separate Presbyteries as speedily as they can do so consistently with a wise regard to stability and growth," etc.

Rev. J. H. Colton gave satisfactory reasons for tardiness and was enrolled.

The Stated Clerk presented, and the Synod referred to the Committee on Finance, the following:

Report of the Treasurer.

Thos. H. Law, Treasurer, in account with the Synod of South Carolina.

1883.		DR.	CR.
To	Balance in hand at last report,	\$72	55
"	Assessment of Bethel Presbytery, paid,	30	00
"	" " Charleston " "	20	00
"	" " Enoree " "	20	00
"	" " Harmony " "	30	00
"	" " So. Ca. " "	25	00
By	Net Expense of Printing and Distributing Minutes,	\$80	00
"	Salary of Stated Clerk,	100	00
"	Balance in hand,	17	55

197 55 197 55

Respectfully submitted,

THOS. H. LAW, Treasurer.

The report of the Society for the Relief of Superannuated Ministers, &c., was presented. On motion, the same officers were re-elected to serve for the ensuing year, and it was ordered that the report be printed in the Appendix to the Minutes.

Rev. Dr. Mack presented the report of the Board of Directors of the Theological Seminary, and also addressed the Synod with regard to that institution. The report and also the Record Book of the Board were referred to the Committee on the Seminary.

Rev. J. S. Cozby, of the Committee on Bills and Overtures, presented a report which was considered, amended, and adopted as follows:

The Committee on Bills and Overtures would respectfully report to Synod, that in a paper from the Rev. J. H. Saye, your special attention having been called to the fact that the 2nd Volume of Dr. Howe's History of the Presbyterian Church in South Carolina, had been issued from the press, and also that the work of preparing this history had been undertaken by the author at the request of Synod, involving not only much labor, but also personal expense: therefore be it

Resolved, 1st. That this Synod acknowledges the obligation resting on it to put forth a special effort to have this history extensively circulated in our bounds.

2nd. That in order the more surely to accomplish this end, our ministers be requested to commend this work to the members of their congregations by such methods as their judgment shall approve.

3rd. That the historical papers and memoranda, which were collected by the late Dr. Howe, be deposited in the archives of the Southern Presbyterian Historical Society for future use.

4th. That Synod deems it important to have a Historian who shall continue the History of the Presbyterian Church in South Carolina, and hereby appoints a committee to take this matter into consideration and report at the next meeting, nominating a person for this position. (The following were appointed said committee: W. P. Jacobs, J. L. Girardeau, W. F. Pearson, N. W. Edmunds, J. C. McMullen.)

We also report touching the memorial of Rev. H. C. DuBose, on the subject of the prevalent neglect of Family Worship in Christian households, that if this neglect is as prevalent as your Memorialist seems to believe, it should be a matter of profound anxiety and concern to all who are charged with the solemn responsibilities of the pastoral oversight of the fold of Christ.

Your committee having no statistics upon which to base a definite opinion, but realizing the importance of family religion, which lies at the foundation of all the spiritual life of the Church, would recommend that Synod adopt the following resolutions:

1st. That the Presbyteries, at their approaching spring sessions, make this matter of family religion, including worship, instruction, and discipline, a subject of special consideration.

2nd. That the Presbyteries be earnestly exhorted to require of every Church Session such particular visitation among the families of the respective churches, as shall be necessary to secure their attention to this most important subject, and report the same to their respective Presbyteries.

3rd. That Presbyteries be recommended to adopt such measures as will insure the more thorough instruction of the families of our churches as to the necessity of a more earnest practice of family religion, if the Church would realize its highest efficiency.

Rev. W. P. Jacobs offered the following resolution, which was adopted:

Whereas, the old Presbytery of South Carolina, which at one time covered the entire State of South Carolina, of which the Synod of South Carolina is the appropriate successor, was organized in Oct, 1784,

Resolved, That Rev. Jno. L. Girardeau be requested to preach at the next session of this body, a sermon commemorative of the 100th year of our Presbyterian organic life in this State, and conduct therewith an appropriate thanksgiving service.

The Committees on the Records of Bethel, Charleston, Enoree and South Carolina Presbyteries reported, recommending their approval. Adopted.

Mr. W. J. Duffie of the Finance Committee presented a report which was adopted as follows:

The Finance Committee beg leave to report that they have examined the Report of the Treasurer, with accompaying vouchers, and find the same correct, and recommend its approval.

We recommend that 1500 copies of the minutes of this meeting of the Synod be printed, and that the following assessment be made on the Presbyteries: Bethel, \$40; Harmony, \$40; South Carolina, \$35; Charleston, \$30; and Enoree, \$30.

The excuse of Rev. D. Harrison for absence from this meeting was presented and referred to the Committee on Leave of Absence.

The unfinished business being taken up, on motion the Conference was suspended, and the report on Synodical Evangelization was again called, and was discussed till the hour for recess.

In the meantime, Rev. Dr. E. M. Richardson, Synod of Memphis, the Secretary of Education, was invited to sit as a corresponding member. And 10:30 a. m., to-morrow was appointed to hear him in the interests of Education.

On motion Synod took recess till 7:30 p. m.

7:30 p. m.

Synod met and engaged in a Conference upon the subject of Foreign Missions, conducted according to the programme adopted yesterday, the collection amounting to \$42.70.

At the conclusion of the Conference Synod adjourned until to-morrow.

SATURDAY, Oct. 27, 1883.

9½ a. m.

The Synod was opened with singing, and prayer by Elder J. T. Hay.

The minutes of yesterday were read and approved.

Rev. Dr. Riley of the Committee on Publication presented a report which was adopted as follows:

The Committee on Publication recommend the following:

First, That our Ministers, as heretofore, continue to solicit contributions to the cause of Publication in their respective congregations on the days appointed by the Assembly.

Second, That our Pastors and Sessions do what they can to increase the dissemination of the publications of our Committee.

Rev. A. A. James presented, and Synod adopted, the following

Narrative.

The reports from the Presbyteries certainly indicate considerable progress and quite an improvement on the reports of former years.

Bethel Presbytery reports that the ordinances of the gospel have been administered in nearly all its churches and many additions have been made to their membership, while special seasons of grace have been enjoyed in the churches of Clover, Longtown, Fort Mill, Ebenezer, Bethel, Concord, Tirzah, Horeb and Aimwell; and a new church has been organized at Longtown with encouraging prospects.

Charleston Presbytery reports fidelity on the part of the officers of the Church, regular attendance upon the stated services of the sanctuary, general prevalence of family worship and catechetical instruction; nearly all of its churches have been regularly supplied, while the Evangelist is carrying the gospel to destitute points. Nearly all of the churches report additions to their communion, while one of their weakest churches has been greatly strengthened by the outpouring of the Holy Spirit; and a new church has been organized at Beaufort.

Enoree Presbytery reports that nearly all of its churches have been supplied with preaching; the building and re-building of houses of worship is receiving a commendable degree of attention. One new organization has been effected with flattering prospects, and others are in contemplation. Some churches have been greatly revived, and quite a number of additions have been made to their communion.

Harmony Presbytery reports that its churches, with more or less regularity, have been supplied with gospel privileges, and quite a large number have been received into the communion of the church, and in the ingathering most of the churches have had a share, so that there seems to be a movement along the entire line in this Presbytery. Its Sabbath School work is also prosecuted with zeal and energy. This Presbytery has been aiding two colored ministers in the prosecution of their work among their race.

The Presbytery of South Carolina reports that nearly all of its churches have been regularly supplied with preaching, and the attendance upon these services good. Some of its churches have enjoyed special outpourings of the Holy Spirit, resulting in a number of accessions on profession of faith in the Lord Jesus Christ, and the churches themselves revived and encouraged. Considerable zeal is manifested in repairing, re-building, and building new houses of worship. Several new churches have been organized, and arrangements made for the organization of others at an early day.

The evangelistic work seems to be engaging the attention of all our Presbyteries, and in some it has been vigorously prosecuted. While we record these encouraging features of our work for the last Synodical year, there are many things brought to our notice to sadden our hearts. Desecration of the Sabbath, neglect of family worship, intemperance, the want of consecration of ourselves and our substance to the service of God.

Four venerable fathers in the ministry have been called to their rest, and as we behold these faithful servants ascending to glory, we can but exclaim "Behold, the chariot of Israel and the horsemen thereof."

The place and time of the next meeting were taken up. Washington Street Church, Greenville, was chosen as the place, and Wednesday before the 4th Sabbath in October, (22nd day,) 8 o'clock p. m., the time.

Rev. J. G. Law, of the Committee on the Theological Seminary presented a report, which was adopted as follows:

The Committee on the Theological Seminary beg leave to report, that they have carefully considered the Report of the Board of Directors of the Theological Seminary at Columbia, South Carolina, and find much cause for devout gratitude to the Great Head of the Church for manifest tokens of His favorable regard toward this cherished "School of the Prophets." The financial condition of the Seminary is good. Not only have the exercises of the institution been carried forward without incurring any debt, but the endowment fund, under the judicious management of the Board of Directors, and through the active exertions of the efficient Financial Agent, has been increased by the sum of \$17,000. In addition to this, the sum of \$1,500 has been contributed for the support of students.

There has been a gratifying increase in the number of students in attendance upon the exercises of the Seminary, and the Professors have been diligently engaged in the discharge of their duties. But the report is tinged with a shade of sorrow, as it announces the death of Rev. Geo. Howe, D.D., LL. D., the esteemed and venerated Professor of Biblical Literature.

In view of the facts contained in the Report of the Board of Directors, your committee respectfully offer the following resolutions for adoption by the Synod:

1st. The Synod records its high appreciation of the services rendered by the late Rev. Dr. Geo. Howe, as Professor of Biblical Literature in the Columbia Theological Seminary; and while deeply lamenting the irreparable loss sustained by the Seminary in the removal, by the hand of death, of one whose life was so illustrious in the Church of God, offers thanksgiving to the Great Head and King of the Church, for the long and uninterrupted usefulness of this accomplished scholar and eminent saint.

2nd. The Synod expresses the hope that the way may soon be clear for the appointment of an additional Professor to fill the chair of "Pastoral Theology and Sacred Rhetoric;" and in order to the speedy accomplishment of this most desirable end, urges upon the Presbyteries the duty of unrelaxed efforts to secure the requisite funds for the full endowment of the Seminary.

3rd. The Synod approves of the action of the Board of Directors in consenting to the arrangement entered into between the Trustees of Davidson College and the Financial Agent of the Seminary.

4th. The Synod re-appoints the Rev. J. B. Mack, D. D., and Elder T. B. Fraser, directors of the Seminary for the term of three years.

5th. The Synod orders that the Report of the Board of Directors together with the Financial Statement presented, be printed in the Appendix to the Minutes.

6th. The Records of the Board are approved.

Rev. D. E. Jordan reported in behalf of the Judicial Committee, that no business had come into their hands, and asked to be discharged. Granted.

Rev. J. L. Stevens gave satisfactory reasons for tardiness and was enrolled.

The unfinished business was taken up and the report on Synodical Evangelization was adopted, and is as follows:

The Committee, to whom was referred the subject of Evangelistic Labor in the bounds of the Synod, respectfully presents the following report:

It is admitted on all hands that there is need of increased effort to advance our cause in the territory covered by the Synod. What has been done in this direction is enough to encourage and stimulate us, but not

enough to satisfy either our desires or our conscience. The warmth of feeling in regard to this subject which was manifested at the last meeting of the Synod afforded gratifying evidence of a disposition towards greater aggressiveness than has existed in the past. It was perhaps natural that the inquiry should be raised, whether the Synod, as such, ought not to employ an evangelist, or evangelists, for the attainment of an end confessedly so desirable. There are perhaps few among us, who do not recognize the importance and the necessity of employing evangelistic labor to build up our waste places and to establish churches where none exist—to strengthen our stakes and lengthen our cords. Evangelists we must have, or be content with a feebly aggressive policy. The church has two arms, the pastoral and the evangelistic, and she cannot afford to let one hang dead at her side—she must, to be progressive, employ both. This is the order appointed by her Master, and her experience convinces her that it is as well her policy as her duty to comply with it.

But when the question is, who shall appoint the evangelists, it is necessary to answer it, in accordance with the Constitution by which we profess to be governed. Your Committee are of opinion that it does not lie within the competency of the Synod to appoint evangelists. They do not think it either necessary or expedient to submit argument in the matter; but call the attention of Synod to the consideration, that as its members are seriously divided upon the question of the constitutionality of the measure, it would be impossible, in case it should be adopted by a majority, to secure that cordiality, not to say unanimity, which would be the condition of its success. Your Committee are compelled to regard this view as decisive. At the same time they are convinced that the Synod should use every legitimate means to induce the Presbyteries to exert themselves to the utmost extent of their ability in the appointment of evangelists and the efficient prosecution of evangelistic labor. This would fall within the scope of that constitutional provision which empowers Synod to concert measures for the promotion of the general good.

The Committee would recommend the following action:

1. That the Synod decline to adopt measures looking to the appointment of an Evangelist to labor in its bounds.
2. That the Synod recognizes the great importance of evangelistic labor, as a divinely appointed means to the extension of the gospel and the advancement of the Church.
3. That the Synod solemnly calls upon the Presbyteries to take up and seriously consider the subject of Home Evangelism; to appoint Evangelists, for the supply of their destitute fields, and the gathering and organization of churches in their bounds; and to exert themselves to the utmost of their ability to provide for the competent support of these laborers when they are appointed.
4. That the Synod urges upon the Presbyteries the importance of appointing men to this sort of work who are qualified by their gifts for its discharge—men, who are suited to impress the masses by the spirituality and fervor of their preaching, and who are at the same time willing to undergo the hardships which an Evangelist's labor involves.
5. That, under the conviction that money can scarcely be appropriated to a more important object, the Synod earnestly and affectionately exhorts those whom God has blessed with earthly means to contribute generously of the same to the support of Presbyterian Evangelists.

The special order was now called and the Rev. Dr. E. M. Richardson, Secretary of Education, was heard in the interests of this cause.

Rev. R. A. Mickle presented the following report, which was adopted:

The Committee on Education respectfully submit to the Synod the following report:

There is cause for encouragement in the fact that the people of God seem to have been somewhat awakened to more intense interest and more fervent prayer upon the subject of Education, and that there has been a gratifying increase in the contributions to this object of beneficence, and also in the number of Candidates from the Church at large recommended to the Assembly's Committee for aid. And yet we are made to feel that the limited supply which this increase of candidates promises, is very inadequate to the wants of our great and growing field. Never had the Church greater need to cry to the Lord of the harvest for laborers. Never was the call more imperative to the service of the Lord in the Ministry of the Word. In view of this condition of things as set before us at this meeting by the faithful and efficient Secretary of the Assembly's Executive Committee, we propose to the Synod, for its adoption, the following resolutions, viz:

1. That we have heard with profound interest the address of Rev. Dr. E. M. Richardson, exhibiting clearly and earnestly the claims and necessities of this important subject.
2. That we urge upon all our people the devout observance of the last Thursday in February, as a day of special prayer for schools and colleges, and that, in addition to this day, the First Sabbath in November, the day upon which the annual collection is taken up, be observed as a season of earnest prayer for an increase in the number of Candidates for the Ministry; that on this day, our ministers (as exhorted by the General Assembly,) either preach a sermon on this subject, or in some way direct the attention of their people most earnestly to the need for additional laborers in the Master's vineyard.
3. That our people be reminded of their obligations to contribute freely and liberally to the Education cause; and that each of our Presbyteries be urged to raise for the Assembly's Committee, during the year, a sum, not less than that named in the following: The Presbyteries of Bethel and Harmony each \$500; the Presbytery of South Carolina, \$400; the Presbyteries of Charleston and Enoree, each \$350.
4. That the Chairmen of our Presbyterial Committees be directed by the Presbyteries to keep themselves fully informed as to what churches do not contribute to this important cause, and remind them of their duty in this respect.

The several Select Committees presented the following Minutes concerning deceased members of this Synod, which were adopted each by a rising vote:

Rev. S. L. Watson.

THE REV. SAMUEL LYTLE WATSON was born in the eastern part of York County, S. C.—the territory now embraced by the Allison Creek congregation—Feb. 5, 1798. He died at his residence in Bethel congregation in the northern part of the same county, Nov. 13, 1882, aged eighty-four years, nine months and eight days.

He grew to manhood at the place of his birth. The same pious mother who sat beside the first beginnings of his infant life, and watched and prayed, was also permitted to lay her shaping hand upon each subsequent development in his character, until he reached full-grown manhood. While

yet an infant, he was carried in his mother's arms on horseback to Bethel Church, where the ordinance of baptism was administered by the pastor, Rev. Geo. G. McWhorter. At that time his parents dedicated him to the gospel ministry, of which, however, he was never informed until he had entered upon his theological studies.

Let us now advance a step and take a brief survey of his educational career. We shall behold him in the intellectual shop, with hammer and chisel, shaping his mind and heart for that long life-work which God had appointed to him. He was quite young when he began his classical studies. He first entered the school of the Rev. Robert B. Walker in Bethesda congregation, where he remained about a year. A few years later he is found pursuing his education under Mr. Lowrance at Old Centre, N. C. Along here we have the bare facts alone, and no insight into the progress he may have made, or the pleasure he may have experienced in his early quest for knowledge. In April, 1816, he entered the academy of the Rev. J. McKamie Wilson, D. D., located within the bounds of the Rocky River congregation, Cabarrus County, N. C. At this institution he remained one year and a half. While here he united with the Rocky River Presbyterian Church. We have none of the circumstances attendant upon this important and critical step.

After leaving Dr. Wilson's school, he made his appearance upon the campus of the South Carolina College at Columbia. In October, 1818, he sought and found admission into those venerable halls of learning. He applied for admission into the Junior Class, and, being prepared, it was granted. He was graduated in December, 1820; and in January, 1821, he took charge of an academy near Union C. H., S. C., over which he continued to preside for two years. While in charge of this institution, in April, 1822, he was taken under the care of the Presbytery of South Carolina; and in October, 1823, he entered the Theological Seminary at Princeton, N. J. This step he took against the strong remonstrance of the fathers of the Presbytery. They argued: If one were aiming to be some great one in the Church, it would do very well for him to attend a school of divinity; but the Church did not especially need such, and the needs of the field were so immediate and urgent that brief training at the hands of some private instructor in theology would be amply sufficient for ordinary preachers. On the other hand, Mr. Watson was impressed with the idea that preaching required the very finest turniture that could be had. He put no slight estimate upon the duties and responsibilities of the Christian Ambassador. Conviction meant resolution with him, and resolution meant action. He spent three years at Princeton, completing the regular course in theology in 1826. In November of the same year he appeared before the Presbytery of South Carolina, in session at the Upper Long Cane Church, Abbeville County, S. C., and on the 17th day of that month was licensed to preach the gospel. By the casting vote of the Moderator, a personal friend, he obtained permission to go West as a missionary for one year. He immediately set out for Alabama; and Montgomery city became the chief seat of his labors. He preached in the court-house; and his were the first Presbyterian labors put forth in that city.

He returned to South Carolina after remaining in Alabama nearly a year in fulfilment of a promise given to his brethren when he obtained their consent to go beyond their bounds, and was ordained an evangelist in Good Hope Church, Pendleton County, S. C., March 15th, 1828. It was his cherished desire and intention to return and settle in Montgomery, and such, too, was the meaning of his ordination; but before he could be gone, Presbytery revoked its consent in view of the vacancies at home.

This brings us to the pastorates of Mr. Watson. In a ministry covering fifty-six years, it is somewhat remarkable that he sustained this relation to but two charges, and these were neighboring congregations.

Mr. Watson first went to Steele Creek Church, Mecklenburg County, N. C., in Nov., 1827, soon after his return from Alabama. At first he was simply a temporary supply to this church, but when Presbytery declined to allow him to return to his missionary work, the pastoral relation was constituted in May, 1829. He had been dismissed in the meantime to Mecklenburg Presbytery. He remained at Steele Creek Church in all about twelve years. While here he organized the church of Pleasant Hill and became its first pastor. About a year and a half after his settlement over this congregation, he was married to Miss Nancy Hannah Neel, the daughter of Col. S. Neel, who lived in the bounds of his congregation. Eight children were born to them, three of whom died in infancy, one became a Presbyterian minister, John Franklin Watson, now gone to his rest, and four are still living. His wife died twenty years before him.

On April 25th, 1840, Mr. Watson was installed pastor of Bethel Church in York County, S. C. The Rev. James S. Adams had been ministering to this people from the year 1811, but the infirmities of age had enforced a cessation of his labors, when the congregation called Mr. Watson from Steele Creek. The scene is invested with something like sublimity, when we behold him as the under-priest returning to minister in the temple where he was first a worshipper, to officiate at the altar where he once offered his sacrifice. It is the son returning to devote his last days to his spiritual mother.

To mention a tithe of the things which he did while pastor at Bethel would exhaust more time than is at command. They have all been registered in the volumes of the everlasting ages, and will appear again in "the great and notable day." During his pastorate here no year passed without some additions to the church on profession of faith, and the average was nearly twenty each year. The total number of communicants received on examination during his ministry in this church is given at 824; he baptized 965 infants and 123 adults, making a total of 1,097 baptisms in this congregation. Up to 1879, he attended every sacramental meeting. It was under his ministry, too, that old Centre, a preaching place established by the sainted Adams, expanded into an organized church at Clover. But however pleasant it may be to linger over these fragrant memories, the length of this sketch admonishes to hasten to a close.

Time at last laid its unspairing hand upon the physical frame of Mr. Watson, and his strength yielded. It was then that his church called an assistant pastor, who came to his help in December, 1881. But at the request of Mr. Watson, Bethel Presbytery dissolved this long pastorate on Sept. 23, 1882. The congregation acquiesced in this request, and the Presbytery granted it, solely because he desired it and insisted upon it, and he desired relief from all pastoral care because of his physical feebleness.

Had it but been known, the dissolution of this pastoral tie was only a forerunner of the dissolution of that closer and more mysterious connection between soul and body. Weary and worn, the venerable saint now stands on Jordan's banks, and looks across to Canaan's happy shores.

On Oct. 22nd he preached his last sermon, and in Bethel, on Friday of the same week the fatal sickness overtook him. He was confined to his bed for two weeks, at times suffering greatly in body, and yet never cast down, but always speaking in the dialect of faith, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." When his co-pastor and afterwards his successor, Rev. Robt. A. Webb, reached his bedside on Sabbath night, about 10 o'clock, he was far gone into the dark waters. The messengers of the Lord had delivered the Master's summons, and were waiting to convey the emancipated spirit to the upper world. When asked if he felt his Saviour's presence, we replied with a strong affirmative. When asked what passage of God's word was most comforting to him in that dark hour, he quoted the 8th verse of the 36th Psalm, "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river

of thy pleasures." When asked what was the ground of his hope, he answered, "I trust in Jesus alone for salvation." When asked if he had his long ministry to go over what he would do, he quietly replied, "Preach Christ and the doctrines." He then commissioned his successor in Bethel to deliver as his parting message to his old congregation, "Work out your own salvation with fear and trembling." A little while later there were two short breaths, and the long life was ended. The veteran preacher, the toil-worn laborer, laid off the sweated harness, and entered into his rest. On Monday morning, Nov. 13, 1882, near 4 o'clock, "Father" Watson came to his "grave in a full age, like a shock of corn cometh in in his season." On Tuesday morning his body was laid away in sorrow and hope; and there does it peacefully sleep in Bethel burying-place among three thousand others, his kindred and his people, awaiting the sound of that resurrection trumpet which shall make that vast city of the dead heave with thousands struggling into immortality.

Mr. Watson was a preacher of the gospel in the Presbyterian Church for fifty-six years; for forty-two years he was pastor of Bethel Church; he died aged eighty-four years, nine months, and eight days.

As to ancestry, Mr. Watson was of Scotch-Irish descent. In personal appearance he was tall, slender, and very erect. In social intercourse he was reserved, yet pleasant in conversation and agreeable in manners. Plainness and frugality characterized his life at home. He was never demonstrative of feeling. He was a man of much prudence, safe and judicious in counsel, and slow to speak of the faults of others. He was careful to maintain the mastery of all his appetites. All his mental exercises were dominated by a love of truth, his conduct was regulated by a love of right, and his heart was filled by a love to God. Truthfulness, uprightness, and godliness formed the three-sided foundation upon which the superstructure of his character was reared. Eminent conscientiousness was an outstanding feature on every occasion. As a preacher, there was nothing brilliant or flashing about his pulpit performances, but what he said was sound, while he delivered it in a conversational style. As a theologian, he was a Calvinist; and beside possessing a clear conception of that system, he loved it. As a presbyter, he was eminently conservative, and at the same time, an ardent sympathiser with all efforts at church extension. He has left an impress upon the community in which he lived, preached, and died, which the effacing hand of time will not soon destroy.

It has not been claimed that our deceased father was faultless. He never made such an assumption himself. It had been a grievous fault if he had. The perfection of character is the possession of no man on earth. It is the prerogative of Inspiration, in its delineations of human life, to portray both the vices and virtues of men, for God is both righteous and omniscient. We are neither; we are sinners. It is our privilege to fold together the blotted leaves, which the volume of every penitent life contains, and then seal them with the inviolable seal of death.

Our venerable father and brother, we humbly trust, has taken the step from grace to glory. He has gone, we confidently believe, to join the sacramental host, that great multitude which no man can number, of all nations and kindred and people and tongues standing before the throne and before the Lamb, clothed with white robes and with palms in their hands, and in that royal company of saints and angels to sit down together with Abraham, Isaac and Jacob around the festal board and feast upon the fatness of the Lord's house, and drink of the river of His pleasures for evermore.

Rev. George Howe.

THE REV. GEORGE HOWE, D. D., LL. D., was born at Dedham, Massachusetts, Nov. 6th, 1802. His father, William Howe, was the son of Thomas Howe, of Dorchester, who was lineally descended from one of the pilgrim fathers who landed at Plymouth Rock. His mother, Mary, was the daughter of Major George Gould, a revolutionary officer who served under Washington when he occupied Dorchester Heights, and Rachel Dwight, the daughter of Samuel Dwight, of Sutton, a woman of great energy, fortitude and piety, who lived to be over ninety years of age. When twelve years old he removed with his father to Holmesburg, Pennsylvania, where he attended the school of Mr. Scfield. His teacher having gone to Philadelphia, he followed him to that city. There he was hopefully converted under the ministry of Dr. James Patterson, and joined the First Presbyterian Church of the Northern Liberties, of which Dr. Patterson was pastor. He was prepared for college by the Rev. Thomas Biggs, of Frankford, near Philadelphia; was graduated at Middlebury College, Vermont, in 1822, and at Andover Theological Seminary, where he took a full course, in 1825. Having been appointed Abbot scholar, he studied for more than a year on that foundation. He then became Phillips Professor of Theology in Dartmouth College, New Hampshire, in which relation he continued until 1830, when, in consequence of a failure of his health, he came to the South. In the Fall of 1831, he was, by the Synod of South Carolina and Georgia, in session at Augusta, elected Professor of Biblical Literature in the Theological Seminary then just emerging into existence at Columbia, S. C. In October, 1836, when he was thirty-four years of age, he received a call, signed by Thomas H. Skinner, Knowles Taylor and Ichabod S. Spencer, on behalf of the Directors, to the Professorship of Sacred Literature in Union Theological Seminary, New York. He was also at different times solicited by important churches to become their pastor. All these calls he declined, and devoted his learning and his energies to the maintenance and advancement of the Institution with which he had cast his lot. To it he adhered with a love which was as affecting as it was enduring, through all its financial and other difficulties, until the summons came which terminated his labors on earth.

In November, 1849, he was by Synodical appointment made the historian of the Presbyterian Church within the bounds of the Synod of South Carolina. The result of his labors in that field have been two octavo volumes, the first covering the period ending with the close of the last century, and the second embracing that included in the first half of the present. The preparation of this valuable work cost him much time and care. His name will descend with it to distant generations.

In November, 1881, the Alumni of the Columbia Theological Seminary held a semi-centennial commemoration of his connection with it, on which memorable occasion he received the cordial congratulations of his former pupils. A crowded and distinguished auditory was present; the Rev. Dr. B. M. Palmer delivered an eloquent opening speech, and the Rev. J. H. Saye made a touching address to the venerable Professor, who responded in a most unaffected, but dignified and impressive manner. He lived to see, with great joy, the re-opening of the institution after a suspension of its exercises for two years, occasioned by the failure of its funds.

On Sabbath, April 1st, 1883, after having for the last time partaken of the Lord's Supper, and while riding homeward, he was thrown from his carriage and one of his legs, that which had been a source of pain to him during nearly the whole of life, was fractured. He lingered, expressing his trust in his Saviour, and offering prayers for his beloved Seminary, until Sabbath, April 15th, 1883, when, without a struggle or groan, in the eighty-first year of his age, he fell asleep in Jesus. His brethren of the Faculty of the Seminary, with Dr. J. B. Mack, conducted his funeral service in the Presbyterian Church, in the presence of a large congregation and amidst the tears of his numerous friends, and his venerable form was committed to

its last resting-place in the cemetery of that church. Conjugal and filial affection has erected over his ashes a beautiful marble shaft, with suitable inscriptions in Latin, Greek, Hebrew and English. The Greek, which is an extract from a funeral discourse pronounced by Gregory Nazianzen, deserves a translated record here as a eulogy in itself: "In praising Athanasius, I shall but praise virtue."

Dr. Howe was twice married. His first wife was Mary Bushnell, daughter of the Rev. Jedediah Bushnell. She died a little more than a year after her marriage, and was buried where his own remains now sleep. His second wife was Mrs. Sarah Ann McConnell, the daughter of Andrew Walthour, of Walthourville, Liberty County, Georgia. This lovely saint, who had blessed him with her devoted affection and little less than angelic ministrations during life, and nursed him with tenderest assiduity during his last illness, bade him farewell in the hope of a not distant meeting in the paradise of God.

Dr. Howe was a ripe scholar and a man of extensive learning. He was intimately acquainted with the original languages of the Scriptures, and deeply versed in the controversies which were waged in his day in regard to the Sacred Text. He was an evangelical, and when at the full bent of his noble faculties, a powerful preacher. He was an able advocate, on the floor of ecclesiastical bodies, of the schemes of the Church for advancing the gospel at home, and amidst the wastes of the heathen world. Above all, he was a man of singular godliness, full of faith and the Holy Ghost, who furnished in his daily walk an eminent exemplification of the attractive graces of Christianity. This Synod thanks God for the sanctity of his character while he lived, and the influence of his memory now that he is dead. As a citizen, he was an object of highest esteem and love to a community in the bosom of which he had lived for half a century. He has left no blemish upon his own reputation, or upon the honor of the religion he professed. Almost his whole ecclesiastical life was passed in connection with the Synod of South Carolina and the Charleston Presbytery. His death is sincerely lamented by these bodies, and by the whole Southern Presbyterian Church of which he was a distinguished ornament.

The Committee deem it proper to say, in conclusion, that they would have presented a fuller portraiture of Dr. Howe, were it not for the fact, that the Memorial Volume of the Columbia Theological Seminary now in press, under the auspices of the Alumni Association, will contain an extended eulogy upon his life, labors and character.

The following resolution is submitted for adoption by the Synod.

Resolved, That the Stated Clerk express to the widow and children of our venerable and beloved brother their sincere condolence with them under the affliction occasioned by his death.

Rev. James Finley Gibert.

REV. JAMES FINLEY GIBERT was born in Abbeville County, South Carolina, June 30, 1808. He died at his residence in the same County, Sabbath morning June 24, 1883. He graduated at the University of Georgia in 1834, and in the fall of the same year entered the Theological Seminary at Columbia, S. C., graduating in 1837.

At Bethany Church, in Laurens County, on March 25, 1837, he was licensed by the Presbytery of South Carolina. On that occasion he preached from Philippians 2: 21. By the same Presbytery, Nov. 24, 1838, he was ordained, and installed pastor of Lebanon Church, in Abbeville County, about six miles southwest of the County seat, to serve them for one-half his time. This pastoral relation continued until severed by death, a period of forty-four years and seven months.

During last year (1882.) in the course of a correspondence between himself and Rev. J. H. Saye (his classmate in the Seminary,) he wrote, "I am still preaching at Lebanon, the church over which I was first ordained and installed pastor, Nov. 24, 1838, a little more than forty years ago. The membership of the church is about the same in number as it was when I was ordained. The number has at times been near one hundred, and come down by deaths and removals. I am not certain that we have more than one member now than we had when I was ordained. Almost all the congregation are young persons; almost all the youth are communicants."

At least two ministers of the gospel have gone forth from Lebanon Church during his pastorate, viz: Rev. Messrs. T. C. and R. C. Ligon, both of whom are now ministering to churches in Anderson County.

Besides his regular work at Lebanon, Mr. Gibert preached at Liberty in the Bordeaux settlement, from 1837 to 1842, one-fourth of his time. He supplied Hopewell Church one-half his time, from 1847 till 1851, and Bethia Church one-fourth his time, from 1851 till 1875. He also supplied Lodimont Church for one year and four months, and Willington Church for one year.

He moreover performed missionary work at the Poor House, giving one afternoon in each month from January, 1852 till December, 1879, and for many years he preached in the afternoons at Warrenton.

There is a record of a sermon which he preached from Philippians 4:8, at Laurens Court House in 1839, before the Judge and jury, on a fast day; the Judge suspending the court, and inviting him to preach in the Court House. For these services he was afterwards paid very liberally by the Judge in English currency.

Mr. Gibert belonged to the old Huguenot stock. Driven from France by religious persecution, his ancestors, along with a colony of their persecuted co-religionists, found eventually a home in Abbeville County, on the Savannah side; where many of their descendants remain to this day, amongst the best families in the County. Those who are fortunate enough to own Dr. George Howe's "History of the Presbyterian Church in South Carolina," will find (on pages 344, &c., and 444, &c., Vol. I) a very interesting account of the Gibert family, and their connection with the Huguenot colony which emigrated from France, and finally settled at New Bordeaux, in Abbeville County, in 1764. W. C. Moragne, Esq., who delivered an address at New Bordeaux, November 11, 1854, commemorative of the ninetieth anniversary of the arrival of the French Protestants at that place, testifies concerning them and their descendants: "They have been distinguished by the simplicity and purity of their manners, by their sacred regard for the Sabbath, and by their almost invariable absence from the courts of justice. They were never known to figure in the court of Sessions. There is, I believe, no instance on record of one of them ever having been arraigned for crime." The writer of this memorial is informed, that this people are still entitled to this high encomium.

The Rev. Jean Luis Gibert, one of the "Pastors of the Desert," (Howe's History, pp. 346-357.) justly celebrated for his learning, piety, eloquence, and intrepid bravery, was the great grand-uncle of Rev. James F. Gibert. His grandfather was Pierre Gibert (Howe's History, pp. 444-446.) His father was Stephen Gibert. His mother was Miss Sarah Petigru, who was first cousin of Capt. Thomas Petigru of the United States Navy, and of Hon. James L. Petigru of Charleston. These last two were the sons of William Petigru; their mother was Louise, youngest daughter of Rev. Jean Luis Gibert. (Howe's History, p. 445.)

In 1839, October 1st, Mr. Gibert was married to Miss Elizabeth A. Baskin, daughter of James H. Baskin, Esq., a name that Abbeville County has ever delighted to honor as that of a Christian gentleman of the highest type, and whose memory she cherishes as amongst the purest of her past history. Mr. Gibert left a widow, one son, five daughters, and numerous grandchildren, to mourn his loss.

Mrs. Eliza Tennent, his only sister, being on a visit to his house last year, was taken sick, and after lingering for several weeks, gently passed away, January 31, 1883, in her seventieth year. Her death seemed to be a great grief to him. Not more than seven weeks afterwards—Thursday, March 22nd—he took his bed, prostrated by what was to prove his last illness. He had preached his last sermon on Sunday, March 18th, from the words, “O taste, and see that the Lord is good: blessed is the man that trusteth in him”—Psalm, 34:8. It would seem he could scarcely have selected a more fitting text with which to close a pastorate which had lasted for near half a century.

As a Christian, Mr. Gibert was impressive by the quiet repose of his faith, the earnestness of his life, the sincerity of his purposes, the purity of his motives, and the steady tenacity of his efforts to do good. By his kind and genial manners, his frank and open disposition, at the same time modest and retiring, his timely attention to the poor and the stranger, his hospitality and his courtesy, he secured to himself the veneration and affection of the community in which he lived, and the church to which he ministered.

His preaching was doctrinal, with a due admixture of practical application. His sermons were plain and simple, yet logical and argumentative. He has left behind him a congregation well instructed in the doctrines of the Presbyterian Church, and remarkable for its general morality and law abiding spirit. As a specimen of his style in presenting the doctrines of the Bible, we quote the opening paragraph of an article on “Election,” which he furnished to the *Southern Presbyterian Review*, January, 1880:

“The doctrine of Election has in the ears of many persons a very harsh sound, because not viewed by them in its true light. It will not do to compare God with ourselves. We must not divest Him of sovereignty, nor seek to limit His authority over His creatures, nor forget that He has a right to make one vessel to honor and another to dishonor. The difficulty with opponents of the doctrine of election frequently is, that they either do not perceive or do not feel that men are condemned rebels, having no title to God’s mercy. They seem not to be aware that the Almighty is under no sort of obligation to extend favors to sinful man, and that if one of the fallen race be saved, it must be only through infinite compassion on the part of the Sovereign Jehovah. The doctrine of election is the doctrine of free grace.”

Notwithstanding his long pastorate, he retained the respect and affection of his people to the last. The crowded church on the day of his funeral, the tears of a weeping people, the unaffected sobs of the children, as, after the close of the sermon, they came to look for the last time into the face of their beloved pastor, attested the permanent place which his labors of love had wrought for him in the affections of his flock. Even busy men of merchandise from the neighboring village turned aside from the cares of business to do honor to one who had so long “maintained a good report.”

During his last illness his faith was simple. He seemed to feel that his work was done; and so he quietly waited for the summons which would call him to the rest which remains to the people of God. Just three days before his death, one who stood beside his bed, bade him “Good bye,” expressing the hope that “the smiles of the Saviour’s countenance would be with him to the last!” he responded with feeble voice, “It is a glorious light.” His very last utterance—scarcely audible, made with great effort, in which he seemed to gather up his failing strength to give his dying testimony—was, “Christ! what a glorious theme! I never realized before how much is in that single word.”

Rev. Thomas E. Davis.

The subject of this memoir was a child of the covenant; his parents, at the time of his birth being members of the Associate Reformed Church, were afterwards transferred to the Presbyterian Church.

Thos. E. was born in Lancaster, S. C., A. D., 1809. While he was a boy, his father removed to Cabarrus County, N. C. While a very small boy he became the subject of strong religious convictions, and at the

age of six or seven years, began to realize that his times were in the hands of a covenant keeping God and Father; which feelings he manifested by daily seeking communion with God in prayer. His prayers were not the routine of prescribed forms as taught by the precepts and example of pious parents, but seemed to spring from a continual hungering for spiritual food, seeking to have his soul filled with the manna that comes from Heaven. He often carried his Testament with him in his daily employment in the fields, and would now and then read a portion of Scripture upon which he delighted to meditate, and sometimes retired from the plow or the hoe to the forest, and there poured out his soul in secret prayer for God's blessing and guidance. He delighted to sing the praises of Jehovah-jireh: and often along the road and following the plow he was heard to sing with rapture hymns which he early committed to memory,

He was fond of reading religious books such as those of Baxter, Doddridge and of like character, thus showing a desire for sound instruction, and a correct knowledge of God's truth and his duty. He had appetites which no creature good could satisfy, the only satisfying portion for his soul was that which was drawn from the Word; hence his love for the Scriptures, because through them God gave him life and peace and joy in the Holy Ghost. As Brother Davis approached the years of manhood, he became possessed with the desire for an education; and as his circumstances seemed to indicate that he must content himself to live on a farm, he said of himself, "The thought of being confined to fields and fences was almost insupportable." God soon opened up the way in which he would have the opportunity to realize his fondest aspirations. His desire for learning was not for selfish ends or considerations, but that he might know more of God and increase more in his service and enjoyment of God. During a great revival of religion in Rocky River Church, of which he was a member, Rev. Daniel Lindley approached him on the subject of studying for the ministry, after which conference, he had frequent conversations with his pastor, the Rev. D. A. Penick, relative to his undertaking the work of preparation for the ministry. His conviction of duty was that he should at once take steps in the way of getting ready to preach the gospel of Christ his Divine Master and Redeemer.

He left the business of farming in which he was engaged and repaired to Rocky River Academy when he pursued a course of study preparatory for entering Davidson College, where he was graduated in 1840. He stood high as a student in college, and was especially fond of the languages and sciences. He was present at the organization of the Eumenian Society of Davidson College and assisted in framing its constitution; and to him it is partly indebted for its name, badge and library. He was highly honored by that Society by positions assigned him on the occasion of Commencement. Immediately after finishing his college course, he became a student in Union Theological Seminary, Va., where he remained three years. He was licensed soon after he left the Seminary at New Hope Church. He preached without his manuscript. After preaching awhile at Ramah Church, he was urged to go to Tennessee where he married Miss H. L. Dodson, a lady of estimable family, clear mind, warm heart, and of great perseverance, determination, and vivacity. She was truly a help-meet for him. He received two calls from North Carolina, and accepted one from Rock Creek and Bethesda, in Rowan County, where he preached with zeal, energy and success for five years, receiving eighty additions to his churches. He was persevering in pastoral work, going from house to house, and having the children of his charge well instructed and trained in the Shorter Catechism. Sick ness in his family made it necessary to change his field of labor; and he removed to Rutherfordton, and supplied that church and Little Britain seven years. While pastor of these churches they increased in numbers and influence; and crowds attended his protracted meetings, with many inquirers on the subject of religion. He also did evangelistic work, preaching at Duncan's Creek and Sandy Plains. At the end of seven years, he was induced to become Principal of the Reidville Male High

School in South Carolina. With the labor of teaching, and at the same time, preaching to three churches, his health became impaired and, at the end of four years, he resigned that situation and went to East Tennessee, where he remained until the beginning of our late civil war, when he was obliged to return to North Carolina, because he warmly espoused the Southern cause. During the war, he supplied Ramah and Bethel Churches near Davidson College, and afterwards taught and preached in McDowell County, N. C. For several years he preached to Olney and Union Churches in Mecklenburg Presbytery; thence he removed to Clarkesville, Ga., remaining but a short time there. He finally removed to Seneca, Oconee County, S.C., where he finished his work in his 75th year, and peacefully fell asleep, as we trust, in Christ Jesus whom he loved and served. In the pulpit he was clear, graceful, and orthodox. He preached the gospel in its simplicity, completeness, and purity. Many parts of his discourses were thrilling and eloquent. He was a true and faithful Soldier of the Cross. He has fought his last battle in the Church militant, triumphed over the last enemy, and is, we trust, in the presence of the great Captain of our Salvation in the land of Glory, where he shall reign with the redeemed, many of whom will make up his crown of rejoicing, for ever and ever. Brethren, let us all hereby be admonished and encouraged to be faithful unto death, that we too may receive a crown of life in that bright world of everlasting bliss.

This memorial service was introduced with singing, and closed with singing and prayer.

Rev. Jas. McDowell presented the following report, which was approved:

The Committee on Leave of Absence report that they have granted leave of absence to the following persons:

After 10 o'clock a. m., Friday, to Rev. L. McKinnon and A. B. Douglass; and after Friday night session, to Rev. W. P. Jacobs, Rev. E. P. Davis, Rev. J. D. A. Brown, Rev. T. P. Hay, Rev. J. S. Cozby, Rev. J. L. Girardeau, D. D., W. J. Duffie, A. P. Boozer, Silas Johnstone, R. C. McFaddin, W. A. Templeton, W. G. Vardell, J. A. Boggs, W. W. Knight and J. L. Adams.

The following are excused for absence: Rev. J. B. Adger, D. D., J. H. Saye, W. A. Gregg, Jas. Douglass, H. B. Pratt, E. F. Hyde, W. G. Neville H. Strong, D. Harrison.

And from Synod last year, Rev. W. G. White and J. McDowell.

Rev. R. A. Lapsley reported that the Records of Harmony Presbytery had not come into the hands of the Committee and asked to be discharged. Granted.

Rev. Dr. Frierson, in behalf of the Committee on Devotional Exercises, reported the following

Appointments for Preaching.

Presbyterian Church—Saturday Night, Rev. J. N. Craig, D. D.; Sunday 11 a. m., Moderator, Rev. J. B. Mack, D. D.; to administer the Lord's Supper, Rev. W. J. McKay; to address Sabbath Schools, 4 p. m., Rev. R. A. Lapsley; to preach at 7½ p. m., Rev. R. A. Webb.

Baptist Church—Sunday, 11 a. m., Rev. D. E. Jordan; 7½ p. m., Rev. N. W. Edmunds.

Methodist Church—Sunday, 11 a. m., Rev. J. Lowrie Wilson; 7½ p. m., Rev. J. C. McMullen.

Colored Methodist Church—Rev. J. R. Dow.

Rev. T. H. Law moved and Synod adopted the following:

Resolved, That this Synod repeat the expression of its gratification at the organization of the Southern Presbyterian Historical Society, and its location at Columbia, S. C. And we would recommend to all our Ministers, Church Courts, Churches and people to contribute to the Society any papers, documents and sketches which may be of interest and value in relation to the history of our Church.

On motion of Rev. Jas. McDowell, the Synod returned its sincere thanks to the citizens of this congregation and community for the kind and generous hospitality extended to its members during its sessions here; and the pastor of this Church was requested to extend the same.

The thanks of the Synod were also rendered to the C. & G. R. R. authorities for favors extended.

The minutes of to-day were read and approved.

On motion Synod then adjourned, with singing, prayer and apostolic benediction, to meet in Washington Street Church, Greenville, Wednesday, October 22, 1884, at 8 o'clock p. m.

J. B. MACK, Moderator.

THOMAS H. LAW, Stated Clerk.

APPENDIX.

To the Synod of South Carolina:

The Treasurer of the "Society for the Relief of Indigent and Super-annuated Ministers of the Presbyterian Church and their Families" would respectfully report:

That since the last meeting of Synod he has collected several sums of money (for particulars of which see accompanying cash account,) and that he now has in his hands belonging to said Society, funds amounting to thirteen hundred seventeen 94-100 dollars (\$1317.94) which will be properly invested when the character of the investments to be made shall have been determined upon by the officers of said Society. The Treasurer would add that during the past year he has striven rather to make collections than investments, and is gratified to be able to make such an exhibit as will show that his efforts have not been altogether unavailing.

The Confederate money amounting to \$1,625.20, which was turned over to the present Treasurer by his predecessor, is, of course, worthless, as are also several notes which are out of date, and on parties who are hopelessly insolvent.

Among the assets of the Society are two State bonds (Brown Stock,) bearing six per cent. interest secured by an annual tax upon the entire property of the State. One of these is for \$603.75, the other (\$162.99) interest payable semi-annually. These securities are considered perfectly good. For the information of the Synod, the treasurer thinks he can safely report that the assets of the Society, such as are unquestioned validity, amount in round numbers to twenty-three hundred dollars. This estimate embraces the cash on hand. All which is respectfully submitted,

Abbeville, S. C., Oct. 22, 1883.

L. W. WHITE, Treas.

APPENDIX.

Report of the Board of Directors of the Theological Seminary.

The Board of Directors of the Theological Seminary presents the following annual Report to the Associated Synods:

Since our last report, the Seminary has passed through its first term after the re-opening, and on Sept. 17th, 1883, began the second term. The past year has been one of many blessings to our Institution, and the outlook for the future is encouraging. But sorrow has been mingled with our joy, for a dark shadow has fallen upon the Faculty in the death of Dr. Howe, and also upon the Board of Directors in the death of Rev. W. J. McCormick.

THE PROFESSORS.

One of these, the Rev. Geo. Howe, D. D., LL. D., who for over 52 years had been an instructor in this Seminary, and who for 49 years had been the Senior Professor and Chairman of the Faculty, died on April 15th, 1883, in the 81st year of his life.

By the death of Dr. Howe, Rev. C. R. Hemphill became the Professor of "Biblical Literature," and was inaugurated on the 19th of September. At the same time, the Rev. Dr. W. E. Boggs, was inaugurated Professor of "Ecclesiastical History and Church Polity."

The Chair of "Pastoral Theology and Sacred Rhetoric" is still vacant, as the income of the Seminary does not as yet warrant the addition of another Professor; but its duties have been divided among the members of the Faculty.

The exercises of the Seminary mainly consists of daily prayers and recitations. The morning prayers are conducted by one of the Students, and the afternoon prayers, by one of the Professors. The Professors have 33 recitations during the week, divided thus:

Prof. Woodrow—two (2) recitations a week.

Prof. Girardeau—nine (9) recitations a week.

Prof. Hemphill—twelve (12) recitations a week.

Prof. Boggs—ten (10) recitations a week.

On every Wednesday night there is a debate, or declamation; and on every Thursday night there is "The Conference," when all the Professors discuss some subject bearing upon the practical work of the ministry in the presence of the students.

THE STUDENTS.

During the first year 28 students were enrolled—4 in the Senior, 2 in the Middle, and 16 in the Junior class, while 6 took the special course. These came from 9 States, and represented 11 Colleges and Universities, 9 Synods and 16 Presbyteries.

Since the opening of the present term, 33 students have entered. Of these 5 are in the Senior, 16 in the Middle, and 10 in the Junior class, while 2 are taking the special course.

The Senior Class has 14 recitations a week, divided thus:—

Prof. Woodrow—two times—Science and Revelation.
 Prof. Girardeau—three times—Didactic Theology.
 Prof. Girardeau—one time—Pastoral Theology.
 Prof. Hemphill—two times—N. T. Exegesis.
 Prof. Hemphill—two times—O. T. Exegesis.
 Prof. Hemphill—one time—Biblical Introduction.
 Prof. Boggs—three times—Eccl. History and Ch. Polity.

The Middle class has 14 recitations a week divided thus:

Prof. Woodrow—two times—Science and Revelation.
 Prof. Girardeau—three times—Didactic Theology.
 Prof. Hemphill—two times—N. T. Exegesis.
 Prof. Hemphill—two times—O. T. Exegesis.
 Prof. Hemphill—one time—Biblical Introduction.
 Prof. Boggs—three times—Ecclesiastical History.
 Prof. Boggs—one time—Homiletics.

The Junior class has 15 recitations a week, divided thus:

Prof. Woodrow—two times—Science and Revelation.
 Prof. Girardeau—one time—Didactic Theology.
 Prof. Girardeau—one time—Mental and Moral Phil.
 Prof. Hemphill—five times—Hebrew.
 Prof. Hemphill—two times—N. T. Exegesis.
 Prof. Boggs—three times—Biblical History.
 Prof. Boggs—one time—Homiletics.

THE LIBRARY.

The Library has been largely increased during the year mainly through the generosity of Dr. Geo. Howe, who bequeathed to it about 2400 volumes, so that it now contains about 23000 volumes, besides a large number of pamphlets. As the present accommodations of the library are entirely insufficient, steps have been taken looking to the putting up of a fire proof building capable of holding 50,000 volumes. The "Library Fund," which is almost entirely the bequest of the late Rev. Dr. Thomas Smyth, of Charleston, S. C., now amounts to over \$7000. As none of the income of this fund can be used until the principal is \$10,000, the Board has taken steps to secure the required amount, so that there can be a permanent fund for the preservation and increase of the Library.

THE FINANCES.

The financial condition is steadily improving. Every obligation of the past year has been promptly and fully met, so that there is not a dollar of debt. Besides about \$1500 given for the support of students, over \$17,000 has been collected during the fiscal year, by the Financial Agent, for the permanent endowment. In order to put the regular Professorships on a proper basis, \$35,000 more is needed.

During the past year, the Board has secured residences for the Howe Memorial, Third and Fourth Professorships, and it is their purpose to do the same for the Georgia Professorship as soon as the way is clear.

The Trustees of Davidson College having asked for the services of our Agent during one-third of the coming year, in order to begin the work of increasing the endowment of that Institution, the Board consented to the arrangement under certain restrictions which are detailed in our minutes.

ELOCUTION.

The Elocution Fund has increased to such an extent that we have been able to secure the services of J. J. Vance, LL. D., for a course of lessons in Elocution during the present term.

LIST OF SECURITIES.

Howe Memorial Professorship.

C. C. & A. R. R. Bonds,	\$4,000 00
C. & L. R. R. "	5,000 00
S. W. (Ga.) R. R. Stock,	1,000 00
S. C. Consols,	1,000 00
Columbia City Bonds,	10,000 00
Charleston " "	5,000 00
Tallapoosa Co. (Ala.) Bonds,	4,400 00
Sumter Co. Bonds,	100 00
Bond and Mortgage—S. H. Haskell,	3,000 00
" " " Geo. Lever,	500 00
" " " Columbia Church,	1,500 00
" " " Sumterville "	1,000 00
Interest bearing Note—Miss LaBorde,	500 00
" " " H. Moore,	500 00
House in Columbia,	4,500 00

Georgia Professorship.

Augusta City Bonds,	11,000 00
Georgia R. R. Bonds,	4,000 00
" " Stock,	4,000 00
Central R. R. Certificate,	2,900 00
S. W. R. R. Stock,	5,000 00

Third Professorship.

C. C. & A. R. R. Bonds,	5,000 00
C. & L. R. R. Bonds,	5,000 00
S. C. Consols,	5,000 00
Columbia City Bonds,	12,000 00
" " Stock,	95 20
F. & P. Bank (Baltimore,)	825 07
Publication Committee Bond,	100 00
Bond and Mortgage—J. C. Coit,	3,500 00
New South Coal Stock,	2,000 00
House in Columbia,	3,500 00

Fourth Professorship.

S. C. Consols,	13,647 00
C. & G. R. R. Bond,	1,000 00
Savannah City Bonds,	5,000 00
Mobile " "	3,500 00
Columbia " "	15,000 00
Chester Co. "	100 00
Spartanburg Co. "	100 00
Bond and Mortgage—H. Meetze,	1,500 00
" " C. Waring,	2,500 00
House in Columbia,	3,500 00

Perkins Professorship.

C. & L. R. R. Bonds,	5,000 00
M. & O. " "	5,000 00
S. C. Consols,	4,633 44
Columbia City Bonds,	2,500 00
Bond and Mortgage—E. C. Bearden,	2,000 00

Contingent Expenses Fund.

Bond and Mortgage—J. T. Sloan, Jr.,	8,000 00
“ “ J. S. Coles,	2,000 00
Columbia City Bonds,	400 00
Cash on hand,	2,000 00

Smyth Library Fund.

Charleston City Bonds, - - - - -	4,900 00
“ “ Stock, - - - - -	10 00
C. & L. R. R. Bonds, - - - - -	2,500 90
Bond and Mortgage—W. Sloane, - - - - -	500 00

Students Fund.

S. C. Consols, - - - - -	3,500 00
C. & L. R. R. Bonds, - - - - -	5,000 00
A. & G. R. R. “ - - - - -	2,500 00
S. W. R. R. Stock, - - - - -	3,000 00
L. Williams' Notes (in Little Rock, Ark., - - - - -	4,386 00
Bond and Mortgage—G. W. Loring, - - - - -	675 00
F. & P. Bank—(Baltimore,) - - - - -	2,500 00
Memphis City Bond, - - - - -	1,000 00

Elocution Fund.

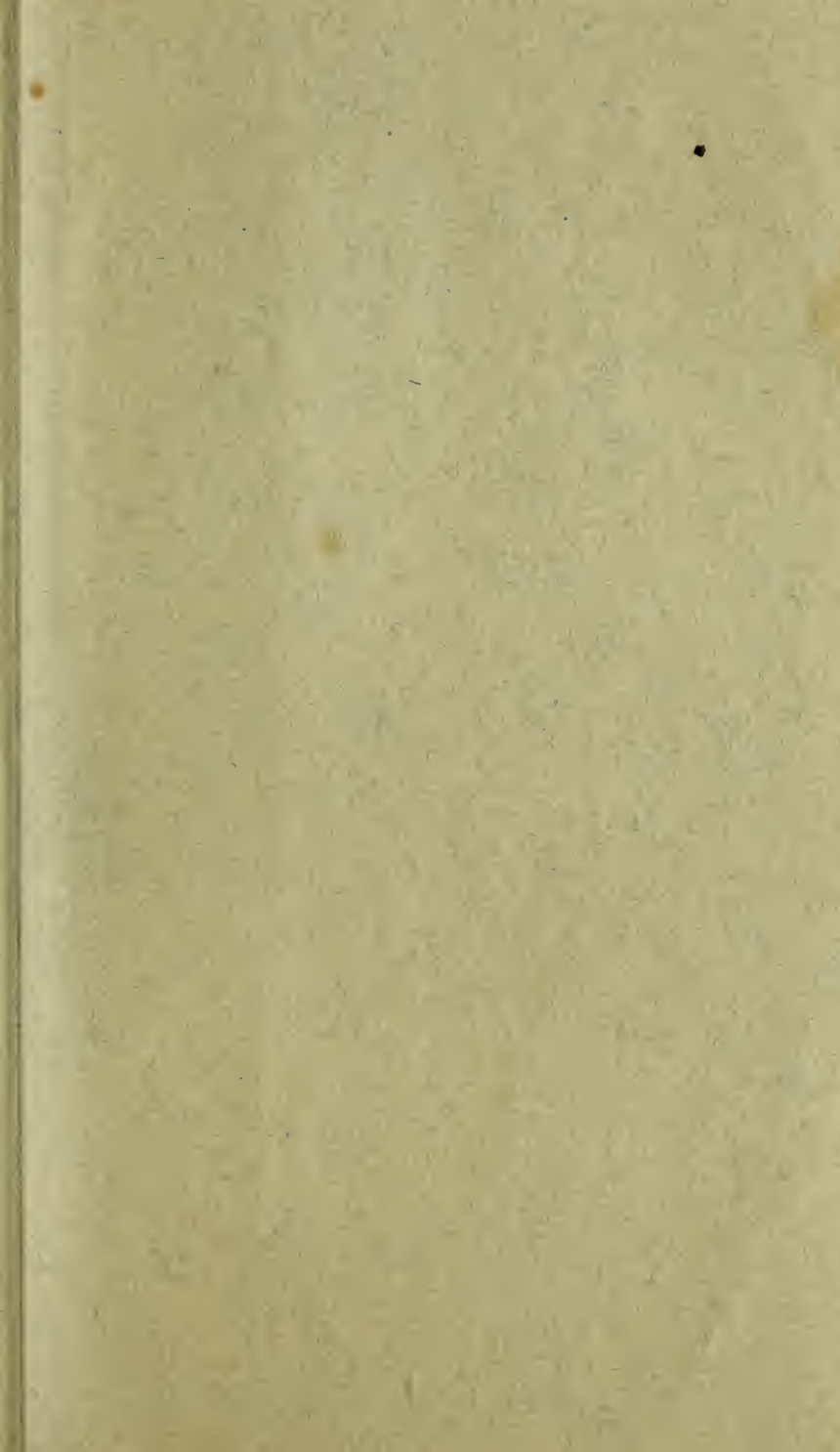
C. & L. R. R. Bonds, - - - - -	3,090 00
S. C. Consols, - - - - -	536 25
Charlotte Academy Stock, - - - - -	200 00

Respectfully submitted,

J. B. MACK,
Secretary.

JAMES HEMPHILL,
President.

NOTE.—The terms of two of the Directors—J. B. Mack and T. B. Fraser—expire at this meeting of Synod.



W. L. JOHNSON,

SPARTANBURG, S. C.,

General Agent and Travelling Salesman

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Adj. Gen. MOISE,		
W. H. McDOWELL,	}	Camden, S. C.
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